Nisei Dad Takes Fatherly Look At "No. 2" Sansei Son's Coming Of Age

By JOE IDE
Rafu Shinpo

He is 21. He is knowledgeable, self-assured, and self-contained. He is my No. 2-Son.

His hair is long and sometimes hangs over his face. He is most comfortable in an old blue workshirt and skin-tight Levis. He wears expensive boots, and an expensive fringed leather jacket to go with this outfit. Usually, he does not give the appearance of being well-dressed or well-groomed. Yet, when he finds it mandatory, he is actually conscious of the right color combinations, and is immaculate and dapper.

He is completely irresponsible in some respects—he will never replace the cap on a toothpaste tube or hang up a towel; he will snack in the front room and leave his dishes and garbage behind; he will borrow my clothes without asking (I borrow his, too, but that's a bit different); he will borrow the car, and leave the windows open and the doors unlocked; he will make a major production of putting together a sandwich, then leave the ingredients uncovered and scattered all over the kitchen.

Yet, he will keep his own room in appel-pie order, and holler bloody-murder if any one messes it up.

I suppose he is a bit too old for pets. But, he idolizes a dog he found in the park; cares for a scrubby rabbit, three guinea-pigs, and two full-grown pet rats, and really enjoys them. On rainy days, he will take them out of their outdoor cage and gather them into his own room so they won't get wet. He is immune to animal odors.

His compassion and concern seem to extend more to animals than to humans, younger brothers in particular. He is forever ordering them around — polish the motorcycle, go to the store, put out the trash, feed the pets, answer the phone—a veritable Simon Legree when they do not immediately hop to attention and comply. Yet, he will spend long hours with them, playing basketball, or playing football on the front lawn, teaching them the rudiments of the game. He is really great in this respect.

He is impatient, aloof and uninterested about most of his Sansei peers, and, in his opinion, their seemingly small world with limited interests and ambitions.

He is clever-smart. He has learned from No. 1-Son that it's best not to argue with the ol' man. When opposed, he simply listens, nods or grunts, and even agrees. And then, he will go about doing his own thing. He seems to know that the ol' man will soon simmer down if you give him a listen. But, let it be said that the ol' man isn't always fooled!

(Continued on Page 8)

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Premier Robarts Invites Japanese Mission

TORONTO. — Premier John Robarts has invited Japanese industrial and commercial leaders to send an economic mission to Ontario, the Premier's office announced recently.

The office released the text of a dispatch received from the Canadian Embassy in Tokyo where Mr. Robarts, his wife and J. K. Reynolds, secretary to the Cabinet, have been visiting. The dispatch said the invitation to send an economic mission was extended during a meeting between the Premier and representatives of the Keisai Doyukai, a group of businessmen who act as advisers to the Japanese Government.

The primary purpose of the proposed visit to Ontario would be to discuss Japanese demands to purchase more raw materials from Ontario.

The dispatch quoted Mr. Robarts as telling the Japanese group that the policy of the Ontario Government is to encourage greater processing of raw materials in Canada before export. The Japanese asked whether any exceptions could be made and the Premier replied each case is judged on its merits.

Officials of the Trade and Development Department are not certain what the embassy means when it said in its dispatch that the Japanese had raised the question of "Ontario Government restrictions placed on export of certain raw materials."

There are no export restrictions other than the natural restrictions of supply and the requirement in last year's Mining Act amendments that ores and minerals mined in Ontario be refined in Canada.

Japan buys from Ontario pulp and paper, nickel, copper, iron, aluminum and precious metals, and some of these have been in short supply this year.

Ontario has been concerned for some time about increasing sales to Japan and has opened trade offices in Tokyo and Osaka.

Following a trip to Kyoto the Robarts visited Osaka where the Premier accepted delivery from the builders of the Ontario Pavilion at Expo '70.

Mr. Robarts has conferred with a number of Japanese government leaders, including Premier Sato, and with various political and business figures.

Beatle Lennon To Give Rec. Proceeds For World Peace

SKYUM, Denmark. — Beatle John Lennon said recently he will use all proceeds from his records and songs to promote peace in the world.

"I am not a millionaire," Lennon said at a news conference. "None of us (the Beatles) are. Only those in circles around us. But I have a fair income from records and want to use that money to promote peace."

Lennon, 30, denied reports that he and his Japanese wife would settle in Denmark and establish a peace center.

"We all have a peace center inside us," he said. "There is no use to buy up good land to create one. But I love this place and the people here and want to come back."

Lennon spoke at the new experimental college, a center for philosophy in this remote part of Denmark.

Democratic Leaders Expect Former Van. Nisei To Run For Senate

SACRAMENTO.—Dr. S. I. Hayakawa privately has told key San Francisco State officials he will resign as college president if he enters the race for the U.S. Senate, it was reported recently.

Hayakawa is coming under increasing pressure from San Francisco State College vice presidents and deans to decide once and for all whether he will run for the seat held by U.S. Sen. George Murphy. He has promised to make up his mind this month.

"He is being pressured by two forces: The calendar and the college," said Harvey Yorke, Hayakawa's public information officer.

"Some deans would be reluctant to cooperate on college programs if they felt the purpose was to build him into a political power. They have urged him to declare his decision and make it known. It has come up several times."

Yorke, in a telephone interview, said Hayakawa has informed major college officials that if he does run for the Democratic nomination he will resign as president.

"One of the decisions he has made is that if he decides to run he will resign outright and not take a leave of absence," said Yorke.

Yorke said Hayakawa now "is in the process" of deciding whether to enter the race. He estimated the decision probably will be reached at the end of this month.

Democratic leaders privately said they expected Hayakawa to become a candidate.

The 63-year-old college president, whose public popularity rose because of his tough handling of student militants, reportedly would like to run. But he has delayed a final decision until a private public opinion poll has been completed.

The same survey is assessing the voter strength of San Francisco Mayor Joseph Alioto, who publicly has indicated he plans to run for the Democratic gubernatorial nomination but still has not formally announced his candidacy.

Hayakawa is stepping up his formal political activity next month with two campaign fund raising dinners for Assemblymen Leroy Greene, D-Sacramento, on Feb. 13, and John P. Quimby, D-Rialto, on Feb. 20.

The formal filing period for candidates is Feb. 23-March 20.

"Japan Unmasked" Man Leads Soccer Team

TOKYO. — Ichiro Kawasaki, former Japanese ambassador to Argentina who was relieved of his post after writing an unflattering book about Japan called "Japan Unmasked", will return to Argentina, leading a Nipponese soccer team.

Kawasaki will guide a Mitsubishi Heavy Industry Co. soccer team scheduled to tour Argentina, Brazil, Venezuela and Mexico for a 10-game goodwill series between January and March, Mitsubishi said.

Kawasaki is now an adviser to Mitsubishi, Japan's largest industrial firm.

Mitsubishi said it will announce the schedule for the tour later this month.

Perry's Descendant Honoured In L. A.

LOS ANGELES. — A stylized replica of Commodore Mathew G. Perry, understood to have been sketched by an artist member of the industrialist Mitsui family in 1854, was recently presented to August Belmont V of Los Angeles by Tatsuzo Mizukami, board chairman of Mitsui and Co., Ltd., Tokyo.

Belmont was among many who asked for reprint of Perry's portrait which was featured in a Mitsui advertisement appearing in Fortune magazine last August. He is a great, great grandson of the man well-known in U.S.-Japanese history.

Belmont is an executive with Canoga Electrics Corp. with offices in Century City. His family name is well known in horse racing circles, the track at Long Island being founded by his ancestor.

Mizukami also presented a reproduction of the American black ships entering Tokyo Bay in July of 1853 drawn by the same artist in an informal ceremony at Mitsui's new downtown headquarters.

The originals are in the Mitsui Library at Tokyo.

Deposits $27.70 To Be Withdrawn In The Year 2970

TOKYO. — The Mayor of Hachioji, west of Tokyo, has opened a bank account with the Japanese yen equivalent of $27.70 and ordered that the money from it cannot be withdrawn by his descendants until the year 2970.

At 5.5 percent interest, the account by that time will be worth $5 septillion, bank officials said.

Said Mayor Enji Uetaki: "The idea is to encourage people, including myself and my descendants, to have a big heart and to think big and plan big.

"The year 1970 is a good year to start such a big project.

"It gives pleasure to think about our descendants of 2970 and do something for them at the start of this year, which signals the beginning of the era of space development."

What's In A (Japanese) Name ?

By HISASHI UNO

"O ROMEO, Romeo! wherefore art thou, Romeo?"

Tightly caught in a feud that separates her family from Romeo's in a state of mutual enmity, Juliet looks out into the darkness for the son of the Montagues of Verona. Then, quite ruefully, she appeals: "What's in a name? That which we call a rose By any other name would smell as sweet."

This may seem to indicate most Europeans find nothing particularly important in their names. But, in Japan, there is, and very often a lot of it.

Fukumatsu Miwa, a foremost Japanese expert on fine arts and lecturer at Tokyo's Keio University, while studying in his youth at Florence, was asked by an Italian countess what his given name stood for. When the two different kanji characters are put together, it literally means a "happy pine" tree. So he replied: "Pino Felice" (pee-noh feh-lee-cheh).

He might have been so named when, seeing his new baby son, his father wished him everlasting happiness. The pine, its green never fading away, has long been regarded in Japan as the symbol of eternity.

In addition, his family name also bears quite an independent meaning. The other two kanji adopted, it signifies "three rings," as short of making the Olympic insignia.

Sports commentator Nobumasa "Shinzo" Kiwa [illegible] man who gave the Olympics the [illegible] popular Japanese [illegible] traditional five-ring emblem. But, this also could be one of Japan's rarest surnames.

We still remember that on the eve of the opening in Tokyo in October 1964 of the Games of the 18th Olympiad, a newspaper of nationwide circulation gave big play to a photograph in which [illegible] and his family were shown [illegible] of Olympic news [illegible] island off Kyushu. His [illegible] name of [illegible]

(Cont. on Page 8)

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本年一九七〇年　初のフール・イヤーの營業を始めるに當り　社員一同希望に滿ちて若々しく來たつた新時代七〇年代の發展を期し　皆樣に一層の御滿足をお與えいたしたいとはりきつております

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日本剣客傳

宮本武蔵(みやもと むさし)

司馬遼太郎

小次郎は武蔵がこの山に入るよりさきに背生の瀧の瀧口にまでのぼっていた。岩上にすわり、岩下に門人三人がすわっている。小次郎はまずかれらに熊野誓紙をさし出させた。『巌流の極意につき親子兄弟といえどもみだりに知らしめぬこと』というのが誓紙の趣旨であった。

『巌流では、印可は一國一人であるという』

と、小次郎はいった。印可というのは道統の相續者でありその名は道統の系譜に記録され、この印可を得れば巌流師匠として門弟をとりたててもよいことになっている。このため普通はおおぜいにはあたえず、播州なら播州で一人、豊前なら豊前で一人ということになる。兩國のなかで道統の嫡流が何人もおれば無用の競合になるため普通ならば一國一人に限定する。

『しかし、いまそれを考えぬ。巌流があまねくゆきわたらせたいという目的のために足下ら三人に印可を與えるのだ』

それ以上は、沈默したがこのみじかい言葉から憶測するに、小次郎は自分の死をなかば覚悟し、二つにひとつ試合で落命しても、かつ生きつづけるであろうことをねがってこのようなふるまいに出たとしかおもわれない。

傳授すべき秘太刀は、虎切刀である。普通燕がえしといわれるもので、傳授にあたって門人ひとりを仕太刀にし、みずから演じてみせた。

『この口傳は』

と、その骨法を解きあかした。口傳はどの藝道の傳授においても同様だが、書寫する事をゆるされない。門人たちは、食い入るように小次郎の口もとをみつめた。

背後に、瀑布が、若葉をふるわせて樹間に落ちてゆく。そのしぶきが小次郎の背を雨のように打ち、濡らした。

『應永のむかし』

と、小次郎はいった。應永というのは戦國初期のころの年號である。周防(山口縣)の英雄の大内盛見が下関海峡をわたって九州のこのあたりを手中におさめたが、その征服事業がおわるや、幕僚、將士を慰勞するためにこの深山に入り、この瀑布の前に大桟敷を組み、酒宴を張った。酒宴にはいささかの猥雑さもなく今様を謡い、詩を朗詠させ、和歌を競詠するなど、風雅なものであったという。佐佐木小次郎は、そのことをいった。

『それゆえ、この場所を選んだのだ』

かれは越前朝倉氏が戦國期を通じて京都文化を移植した一乗谷から出た男だけに、ただの兵法者ではないなにかをもっていたのであろう。

終って、岩上から飛びおりた。

『もはや思いのこすことはない』

と、小次郎は不覺なことをいった。門人がそれをききとがめた。

『なにをおおせられます。かの流浪の播州人のごときは、先生の御太刀を見るか見ぬうちにまずその光芒に目を射られ、戦わざるに屈してしまいましょう』

『そなたは、兵法というものがいまひとつわかりきらぬところがあるらしい』

と、小次郎は木の根みちを降りながらいった。兵法には絶對強、ということがありえない、というのである。強者もはずみによっては弱者に負けることもありうる。兵法のこわさとおもしろさ、そして底のみえざる深さというのはその間の微妙さにあるのだ、と小次郎はいった。だからかならずしもかの播州人との對決において自分が勝つとはかぎらない、という意味のことを小次郎は暗に言外ににおわせた。

道は、杣道である。やがて途なかばで溪流の幅が廣くなった。道が川にむかって消え、これ以上降りるには川の砂州や岩場を飛び飛びにしてゆかねばならない。小次郎は、岩場を飛んだ。

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英連邦系移民の特典廃止へ

オンタリオ州選挙法に関する特別研究委員会は、英連邦国からの移民の特恵待遇を廃止することを進言すると共に州内居住のすべての移民の投票権付与の条件として在住三年に短縮することも州政府に具申するもようである。

現在のところ英連邦国からの移民は在住一年すれば州および市町選挙に投票する権利が与えられており、他人種は五年在住して市民権を獲得した上で投票権が付与されることになっている。

この特別委員会は各層代表人物を招いてインタビューし、移民の間にかかる不公正又は差別的な権利が認められていることは民主国カナダとして理解できないことが強調された。また同委員会は連邦議会の選挙法についても、時代に即した修正に迫られていることを認めており、オ州の特別委[illegible]ものとみられている。

州および連邦の双方委員会における討議で、オ州委員会の二委員は英連邦系移民とその他移民の参政権に関する差別の一掃を強く主張し、英連邦系移民の特典を取りのぞき、同一化する必要があるとしている。

布教に励む覚悟

護城開教使をウ市信者が歓迎

【ウイニペッグ】マニトバ佛教會では去る一月十日午後六時より新任 護城開教使の歓迎会を兼ねた新年パーティが開かれ、林總領事らのゲストを含め、約百五十人が参加して盛會であった。開教使は『若輩にして未熟者ですが、真の佛法の聴聞、實践、布教に励む覚悟ですので、今後とも何とぞよろしく』と挨拶した。

また十二月二十八日午後一時よりマニトバ佛教会で石浦入道開教總長司式の下で駐在式を終了した。長年苦労された西村良観師は、次の駐在地が決定するまで當地にとどまる予定。

市電半額券 目下賣出中

大ト市々電の半額券は先週末から發賣されたが、寒い日のせいか買い求め殺到ということにならず、有資格者一万余のうち約二百人ばかりが手に入れた。この半額券を求めるには身許證明書を提示しなければならない。目下市内外で寫真センターをひらいているが、まだ三千人の申込みを整理中である。舊市廳室の受付けセンターは今年中ひらくことになろうといわれている。

ターに於て當地最大の春のバザーを開催することに決定した。なお、本年度役員を改選 互選の結果左の人々がきまった。

△會長 酒井輝夫△副会長 林正雄 豊田茂△幹事長 向井輝男△補佐 村尾敏夫△会計 山本淳次△補佐 日比征△議長 堀正己△副議長 小林義明△監査役 山口純四郎 前出米春 酒井米一△通信部長 山下照男△同部員 庭月野博 田坂敷一△社交部長 宮崎武美△同部員 酒井浩 中野安夫 村上清 廣瀬太藏 片井英市 西猛 山中孝夫 中島信 森澤繁夫

鈴木氏を歓迎 三十數名集う

元加奈陀新聞社長、鈴木重三氏の歓迎會が去る日曜午後、ト市日光ガーデンで催され、三十數名の出席者があり、和やかなうちに四時散會した。本社の森研三氏が司会、大陸時報社の岩崎與理春、本社の梅月高市兩氏がそれぞれ昔をしのび鈴木氏の高潔な人格について歓迎の言葉を述べた。

ほかに井手律、門永友治郎、中村壹市、吉岡久夫人諸氏も立って鈴木氏を迎える挨拶をし、最後に主客が二十六年ぶりに歸加、實に感慨無量だと約二十分間ほど語って心からなる謝辞を述べた。

▽ニューカナディアン紙をプレゼントに御利用下さい。▽購讀料は一年九弗

求人 男子事務員、當館では日英兩語の出來る事務員を求めています 應募御希望の方は至急左記へ御連絡下さい。

モントリオール總領事館
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Montreal 2, Que.
Phone 866-3429, 866-3420

東部海のロブスター

バンクーバー島移植に成功

【晩市】ビーシー州の生物學者はカナダ大西洋岸のロブスターを暖かい太平洋岸に移植する最初のプランを成功裡に完了した。二十一回におよび失敗の末 五千の東部岸ロブスターがバンクーバー島西海岸の無用入江に移植され、繁植の徴候がみえていると大喜び。

移植に先立ち、ロブスターの敵であるミンクやラクーンの野獣を取りのぞくことが行われ、一九六六年迄にごく少量のロブスターが持ち運ばれ、その後千三百が海中に投げ込まれ、六七年度には四千のロブスターが移植された。生存率は三五ないし八〇%と推定されている。これらのロブスターの移動をチェックするため、その背中に小型ラジオが結びつけられている。

ス町剣士數名を送る

森範士の記念大會に羅府へ

【スチブストン】ス町剣道クラブではこのほど定期總会を開催。種々議題を協議したのち、一月二十五日ロスアンゼルスに於て催される森範士一周忌記念剣道大会に數名の剣士を送ることを決定した。なお、恒例の米加剣道大會を來る二月二十一日に開催することに決め、役員改選で新役員は今後二ヵ年留任となった。

△会長 林正雄△副会長 高崎幸男△会計 岡野寧夫 山本淳夫△幹事（日）堀正己（英）生田邦彦△外交 林林太郎 ジェーンムレーイ△社交 前田喜松 高崎幸男△道具係 林林太郎△會員幹運係 疋田進夫

リッチモンド 日語校役員

【リッチモンド】當地日本語學校では去る五日定期總会を開催。会務、会計報告その他種々の議事を協議、來る三月十五日（日）スチブ

人事消息

■死亡

△ヘネー在住の神納多喜治氏（八五）は一月七日同地病院で死去。九日ガーデン・ヒル葬儀社で村田牧師並びにマクウイリアム博士による告別式を行い、メープルリッジ墓地に埋葬した。

小倉トメヨ夫人（八二）は十二月十六日東京永福町の大塚病院に於て昇天されました。告別式は十二月二十三日東京武藏野市北吉祥寺九一四北傳道所に於て松本・樺山兩牧師司式の下に執行されました事を生前辱知の皆様に謹告いたします。

ウイニペッグ市 廣瀬彰 平山一郎

急告!!

水無月句會

△二月課題『春の風邪』
△選者 沖廣南原
△締切り 二月十日嚴守
△例會日は追って發表

ぢ特効薬

ぢにより出血や傷つけられたヒフによく効く治療薬有名な研究所はぢ出血を無痛でなおす薬を發見いたしました。それはかゆさや不快きを速やかになおし、傷つけられたヒフを忽ちなおします。

今までの經驗で、これらの痛みは知らぬ間になおりふくれた『ぢ』はちぢまります。

最も重要なことは、これを使うことで、長期間にわたる『ぢ』に悩まされることがなくなることです。

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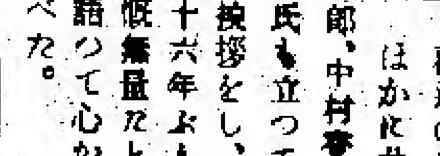

大阪エキスポと瀬戸内海を結んで
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特に、日本の本年の事情に精通している鈴木が皆さんの御相談に應じています。御問合せ下さい。

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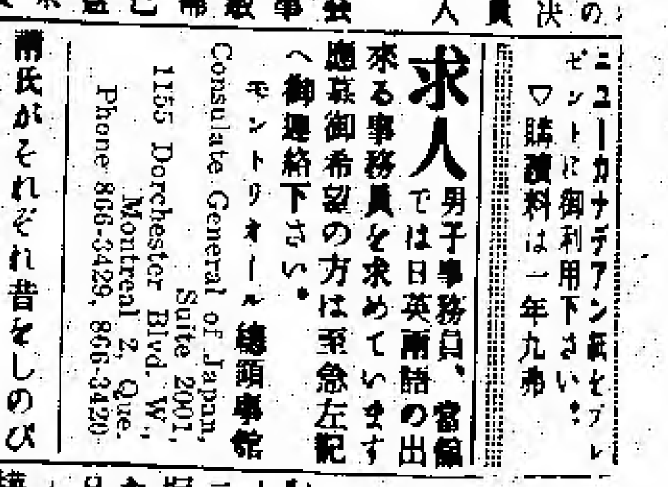

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新聞の切抜き

（上）

與志儕

私が時折り古美術商や骨董屋に出入りする事から珍らしい夫人と知り合つた。小さな古美術商で彼女がこの店の持主か、それとも経営を担當しているかは知らないが話しているうちに、かつての排日の嵐が吹きすさんでいた戦時・戦後のキング内閣を相手に正義の旗印を押し立てて奮闘したシーシーエフ党のマニトバ選出代議士アリスター・スチュワート氏夫人ということがわかつて驚いた。或る日店に思いがけなく来合せたスチュワート氏に夫人から紹介され、一寸の間ではあつたが、移動當時の事を話し合つた。彼の堂々たる体躯からほとばしる朗らかなゼスチュアを交えての話し振りには引退政治家とは思えぬ健康と新鮮さがあり、昨年七月のマニトバ州総選挙で保守・自由両党を破つて美事政権を獲得した新民主党の影の力となつていることが想像され、彼に新たな敬意と親しみを覚えた。

今は亡き私の義父本間留吉が体の自由を失いウエストバンクーバーに余生を送つていた頃、彼にとつて[illegible]であつたし、昔から彼の気に入つた新聞記事は切り抜いてためる癖があつて、その量もおびただしいものであつたが、あわただしい総移動の際惜しくも失われてしまつた。新聞を切抜く癖は私にもあつて、これはと思うものは切抜いて本だなの本の間にはさんだりデスクの引出しの底に突込んだりしてその事は忘れてしまう。時たま妻に小言を言われて整理する事があるが、切抜きはまとめて箱に収める。

スチュワート夫人と知り合つた頃ふと箱の底に、オタワ議会で日系人問題の論争が行われた中でスチュワート氏が自由党政府を痛撃している記事がのつている晩香坡デーリー・プロビンス紙の切抜き（一九四五年十二月十八日）があることを思い出し次の機會にごらんに入れようと約束した。

×

それは第二十議会の休会間際の出来事で「戦後日系カナダ人を彼等の元の居住地（ビーシー州）に再び集結することを許さないであろう」と、一九四四年八月四日、キング首相が「戦後の日系人対策」声明の中で述べたことに関連して[illegible]とぶ論議が行われたときの記事である。

コモックス・アルバーニ区選出自由党のギブソン代議士が首相に「日系人の太平洋沿岸帰還を許さないことを保証せよ」と要求したのに続いて晩香坡選出保守党のグリーン代議士も首相に返答を要求、首相はその声明は出来ないと突つぱねた。クーツネー・イースト区のマシュース代議士（シーシーエフ）は「ビーシー州民総てが日本人追放に賛成しているかのように印象づけられているが、それは間違いで、大学や労組の人々は政府の方策に反対している。日本にいる日本人のことは知らないが、私は正義を愛する、正義を通すことを求める」と叫んだ。

つづいてウイニペッグ選出のアリスター・スチュワート代議士（シーシーエフ）とマケンジー帰還兵相（曾つては親日振を見せた人）とのやりとりが行われた。

ス「マケンジー氏は、ロッキー山脈以西には一人の日本人もおかぬと言明した。」

マ「若しお望みならばマニトバ州で日本人を引き取つたらよかろう」

スチュワート代議士はマケンジー帰還兵相が晩香坡の彼の選挙区民に対して、吾々はこの美しい州に日本人は置かぬと他の州に向つて宣言することを要求したことをアバくや帰還兵相は「その通りだ」と答えて自由党の人種的偏見ぶりを遺憾なく發揮し「君は君の州のために発言せよ、わしはわしの州につき發言する」とやり返す。更にスチュワート代議士は、自由党政府の日系人追放こそは、長い間嫌疑をかけられていた自由党政府の組織的な偽善ぶりを証拠立てたものであると追撃し、キング首相が飛び上つてス氏の発言取消しを要求する場面があり、スチュワート代議士は議事法違反なら取消しもしようが、本當は「自由党」の偽善と言うべきであつたと附けくわえた。

最後には晩香坡選出のアンガス・マキニス代議士が「新西院のトム・リード代議士（自由）が、戦後日本に旅をし買収された者を首相は側近者にしていると言つたことがあるが、この際問題をはつきりさせることを要求。首相はリード代議士と話し合い、彼の言明を証拠立てることを求めたと答え、リード氏は「あの言明をした時にはそれが事実であることを信ずべき理由があつたのであるが、今はもう前言を引込める用意がある」と逃げるような醜態をさらけ出した。

金髪女房

すべて日本風（一）

戦後、二十年代の中ごろ『東は東、西は西』という歌がはやつた。衣食住、どれも窮屈だつたが、あのころの東はたしかに東であつた。以来二十年、日本の繁栄とともに、東西の別がぼやけてきた。いまや、ひよつとすると、東は西で、西は東かも……。

戦後日本繁栄の歴史は、かつて世界一働き者と定評のあつた日本女性を、いかになまけ者にするかという創意工夫、發明發見の歴史ではなかつたか。せんたく機、掃除機、そしてついに自動すゝ洗い機。やまとなでしこ絶滅の危機！

やつとみつけたやまとなでしこは、無念、金髪のヤンキー娘であつた。

東京・世田谷區の會社員エムさん（三十二）の家庭は近ごろ珍しいくらい古風である。その源は、いうまでもなく主婦、エム夫人にある。なにしろ、しゅうとめの教えを金科玉條と守り、自家製のヌカミソを素手でかきまわすのである――新聞社勤務のエムさんの夫人名前はクリスティーン。二十六歳、アメリカ生れ。

クリスティーンさんはニューヨーク州立大の學生だつたころ、東部の大學に留學中の日本人エムさんと知り合い、三十九年夏に結婚した。夫の實家は岡山。エムさんは長男である。

結婚の翌月、日本へ。日本語は全くだめ。羽田へ飛ぶ聞に、夫から『オハヨウゴザイマス』と『ドウゾヨロシク』の特訓を受けた。羽田へ迎えに来ていた夫の両親に初對面のあいさつをしたら、それで日本語はタネ切れ。ニコニコ笑つた。フロンティア・スピリットである。

しゅうとめさんは、京都に古くつづいた造り酒屋の娘だ。青い目のお嫁さんを快く迎えるモダンなところもある半面、青い目の嫁だからこそ、どこへ出しても恥ずかしくないように、としつけはきびしかつた。クリスティーンさんも『日本の娘さんに負けない日本のお嫁さんになろう』と決心したという。

三ヵ月、岡山で両親と同居した。ハシの持ち方、置き方、茶わんの持ち方、フスマのあけたて。全く白紙のところへ仕込まれるから、たちまち映画に出てくる腰元のような純日本風のお嫁さんができあがつた。着物は着付を教わる前に、まずたたみ方を教えられた。『きちんとたためるようになつたら着物を買つてあげます』と励まされ、すぐ覚えた。

日本語は難かしかつた。首尾よく着物のたたみ方を卒業して、あこがれの着物を着た。しゅうとめさんが『とてもきれいじやない』とほめたら、ワンワン泣き出した。夫をつかまえ、英語で、『お母さんが私をいじめた。』私の着物姿を『ノット・ビューティフル』といつた』とか、くどくど、とんだ事もあつた。

東京に移り住んで五年余、いま四歳をかしらに二男一女の母。

妊娠したとき、岡山から岩田帯をおくつてきた。アメリカには妊婦が帯を巻くという習慣はない。首をひねつた。米人の醫師に相談したら、『巻かなくてもよい』といわれた。クリスティーンさんがしゅうとめのいいつけにそむいたのは、これとタバコがやめられなかつたことだけ。（万事純日本風の彼女も、醫師だけは米人。日本語ではまだ病状の説明が出来ない）

子どもが生れて、お宮まいりは明治神宮。彼女は訪問着　抱いた子どもには、古風にも熨斗目（のしめ）をかけた。

懐かしの歌聲年頭大行進

ご註文は明細なるカタログからお撰びになるのが大得策でございます。左記曲目番號は目下特賣中。

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△同　三一五　女のためいき外　森進一
△エー・エル・エス四二〇五　悲しい酒　石本美由紀作品集
△同四二三二　新宿ブルース　扇ひろ子
△同四〇一八　姿三四郎外　村田英雄
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ニューカナディアン

夫 多喜治（八十五才）儀去る一月七日ヘキー病院にて死去致しました事を生前御知の皆様に謹告申し上げます。一月九日ガーデン・ヒル葬儀社にて村田牧師並にマクウイッチャム博士に依り告別式を執行致しメープルリッジ墓地に埋葬の節は遠路御多忙中にも拘らず多数御参列下され過分の弔辞、弔電、供花、花輪等を賜わり御懇情の程まことに有難く故人生前の御交誼と併せて謹んで厚く御禮申上げます。

喪主　神崎　ムで
[illegible]
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妻　キヨエ
ト市女婿　山下　義雄
妻（長女）　俊子
モ市女婿　西澤　バブ
妻（三女）　スミエ
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カナダ醫師會が政府方針に協調

全加會員に現料金維持を要請

【オタワ】自由黨政府のインフレ抑制政策に全面協力を約し、全加二万一千人の會員を擁するカナディアン・メディカル・アソシエーション（醫師協會）は醫師料金の現存レベルを保持し値上げしないように會員に訴えることになつたと先週末發表した。

これはムンロー保健相と同協會々長ら首脳部と会談の結果、カナダ醫師協會は政府のインフレ抑制方針に協調し、同協會に屬するドクターたちが、自主的にその料金を値上げしないことを會員に要請したもので、同協會會長が、かかる指示を全加會員に行つたのは初めてである。

しかし、この指示はアピールで、全加會員がこれを忠實に實施しなくてはその効果はうすく、インフレ抑制に努力しているオタワ政府の方針も空文化するにすぎないと協會長はいつている。十州のうち四州の醫師協會は今年中にその料金レートを値上げするつもりであるが、果して協会首脳部のかかるアピールがどれだけのインパクトを與えるかは今のところ不明である。

ク州自由黨 新黨主選ぶ

【クベック】クベック州自由黨々主選出大会が去る十日當地で行われ、有力候補のロバート・ボラッサ氏（三六）が若手黨主として第一回投票で過半數を獲得して當選した。

大量殺害はなし

國際視察團のビアフラ報告

【オタワ】カナダ、ポーランド、スエーデン及び英各國の軍部觀測團（七名）は、ビアフラ戦争後の〝解放地區〟をなんらの束縛もうけずに自由視察した結果報告が先週末、カナダと英兩國間に同時發表されたが、ビアフラ難民に對するナイジエリア連邦政府軍の〝種族大量殺害〟の事實はなく、むしろ戦勝で意氣昂揚したナイジェリア軍の、てきぱきとした難民救濟工作を目撃したとしている。

この國際軍事視察團に含まれた二名のカナダ人は、ビアフラ敗戦で國外逃亡したオジュクツ中佐が録音で世界に訴えた『難民は七十二時間以内に食糧を供給しないとすべて餓死する』との警告を視察團は強く否定しており『銃聲を聞いて逃げまどう難民は、食糧のある地點から却つて遠ざかつている。戦争にあり勝なことだ』といつている。

カナダの水資源 完全統制する

【オタワ】トルドー首相とグリーン動力相は先週末議會で、カナダはカナダ國内の水資源の完全コントロールを堅持していく方針であると述べ、カナダの水資源を米國から分配してほしいとの要請をうけてはいないと語つた。

議會では野黨側が、カナダ北極圏内の水域を、米國により多く石油を買い込む代償として米國の自由にまかせるのではないかとの非難に對し、政府はかかる取引きは考慮していないことを明らかにしたものである。

大洋横斷を二十分で

二千年代に超速客機

○…モントリオールからロンドンへ二十分間で、ウイニペッグからオークランド（ニュージランド）まで一時間で飛ぶ超速航空機時代に備えて、航空機専門家がすでに研究を始めている。時速一万八千マイルの超スピード機は原子力エンジンを使用して、世界の空を自由にとびまわることができるという。

○…目的地の數百マイルに達すると、この航空機はエンジンを止めて急降下して着陸することになる。また同機は出發すると上空に半圓形を描いたコースで一万マイル先方の空港に一時間後につくことができる。専門家にいわせると、このスーパー旅客機時代は恐らく二千年代前に出現しそうだと予測している。

○…カナダの國防研究所ではすでに實験トンネルで音のスピードの十八倍の速さについてテストを行つている。このトンネルの中には三角形の細長い物体が吊られ、そんな形の旅客機が二千年代にできるものとして早くもテストを行つている。

意慾的な万博をほめる

ロバーツ首相が儀式に臨んで

【大阪】ロバーツ・オ州首相は先週末、万国博のオ州政府館の正式引渡し式にのぞんだ。簡單な儀式に出席したロバーツ首相はシャンペーンで乾杯、オ州館の鍵をうけたのち、〝この万國博は日本人の大きな意慾の現われであると讃辞をおくると同時に『オ州館は州の自然美と、偉大なる資源の開發をみせるものだ』と述べた。

オ州館はト市のジョン・パーキン氏により設計された建築費九十万ドルの建物で、有名なクリス・チャップマン氏撮影のオ州紹介映画をみせるのが重點となつている。映畫は二十六分上映し、一時間約千六百人の觀衆をハンドルする。オ州館の全費用は二百六十万ドルで、館員は五十名、二月中旬には日本語を習得した館員が日本に向けて出發する。

ウタント氏が難民を視察

【ラゴス】ウタント國連事務總長は去る日曜、ナイジエリア政府軍に屈伏したビアフラの難民事情を視察のため當地に到着した。事務總長はただちにナイジエリア政府主班ゴウオン少將と難民救濟の具体案について協議した。

英勞働議員

秘密法で捕まる

【ロンドン】英國國家秘密法下に、温和な勞働黨議員ウイリヤム・ジエームス・オーウエン氏（六八）が當局により先週末逮捕され、勞働黨政府を苦境におとし入れることになろう。オーウエン議員は法廷に現われ、無名の人物に國家の秘密情報を提供したと告訴されたが、第三國はソ連ではないとその筋は語つている。オーウエン議員は有罪と認められると、秘密法下で入獄十四年迄の判決をうける。

不穏分子を檢束

チェッコ警官が千七百余人を

【プラハ】ソ連のチェッコ侵略後に行われた粛清にフンガイして哲學科大學生ヤン・ポラックが焼身自殺した一周忌に際し、チェッコ警官は先週末、犯罪的人物千七百四十名を檢束したとプラハ・ラジオが放送した主にチェッコ人が住むボヘミヤ及びモラビア兩州の各地を警官隊が襲つて二千五百二名をつかまえた。ポラック青年の自殺記念に、これらの不穏分子が反政府デモをくり出すことを恐れて警官側が先手を打つたものと外電は報じている。

この大量檢束と同時に大學生がデモを計畫したり、反政府演説を行つた場合、[illegible]修正案が議會に提出されている。一方 英雄の死とされているポラックの葬儀には参加者が列をなし、可憐な少女の一人は山とつまれた花束の前に、一本の白い花をささげて默禱した。

使用禁止のホルモン

米婦人が服用と警告

【ワシントン】米上院小委員會で、米政府の重要顧問の位置にある産兒制限の專門家、ローイ・ハーツ博士は『十年前、動物實験でガンになることが判明して使用禁止となつている薬が避妊用として米國婦人の多くに使われている』と先週末證言した。

同博士によると、〝ニワトリを太らせるためのホルモン・エストロゲンはガンをつくることがわかり、使用禁止となつたものが、避妊薬として全米九百万の婦人に提供されていると述べ、政府も認可してこの種ピルの販賣が行われているのは全く人体に危険で、毎日これを服用しておれば、ニワトリに實験したと同樣な結果を招くことになろうといつている。

更に同博士は産兒制限にはピルを服用するより中絶する方法がよいと提案、多くのドクターはピル服用はガンになると信じていないといつている。

病氣發生豪華船

晩市に繋留

【晩市】ピー・アンド・オーの豪華客船『オロンセイ號』乗組と船客中に腸チフス患者がみつかり、ビーシー州およびオタワ當局の檢査官が協力して豪華船を調べているが、州の検査官は『同船がこのまま出港することになれば、腸チフス菌をつんだ爆彈船と同じだ』と警告している。

同船北米社長ターナー氏は『當局の十分なる調査を完了させるため、オロンセイ號は晩市バラード灣中に四、五日或はそれ以上足踏みすることになろう』といつている。

腸病發生のため船内に罐詰にされている千四百十五名の船客を楽しませるためオロンセイ號は去る日曜、ジョージャ海峡を十時間にわたつて遊覧した。同船の繋留中は、晩市内の高校樂團が海上から演奏して喜ばしたりした。一方、病院に運ばれた三十七人のうち七人が病菌保有者であることが判明した。

Dates And Doings

VON Helps Patients On Road To Rehabilitation

TORONTO.—Rehabilitation is one of those words that's in danger of being overworked and losing its original meaning. As applied to nursing techniques it sometimes means a complicated program of occupational and physiotherapy. But usually "rehabilitation" simply means getting patients back to as normal a life as possible, with strength restored to enable them to look after themselves.

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The New Canadian 1970 Baby Contest Extended

Who'll be the first bundle of joy of Japanese Canadian parentage to enter this world of ours in 1970? For the 19th consecutive year The New Canadian will honour the first baby of the New Year.

Readers are asked to notify us of any early births in the new year as soon as possible so that we might determine the winner by January 27th, 1970. Parents, grandparents, uncles, aunts, sisters, brothers, or other members of the family are welcome to submit entries. We ask that all entries be made on the accompanied form. Please include full information. PLEASE PRINT!

Only rules governing this contest are that one or both of the parents be of Japanese ancestry, and that the birth take place in Canada.

Baby's Full Name ....

Parent's Name ....

Address ....

City, Town, or Village ....

Hospital .... Sex ....

Time, in hours and minutes ....

Doctor or nurse's signature of verification ....

MEMORIES OF A NISEI IMMIGRANT

By M. SITARR

Christmas afternoon was spent reading "Nisei, The Quiet American" by Bill Hosokawa. The word "quiet" in the title evoked some flury of protests on the west coast by some Nisei but mostly by the Sansei. They didn't like the image of the Nisei being quiet, accommodating the whites, staying in the background and gradually winning their respect through hard work.

The story told by Bill Hosokawa is not that simple, and yet it sometimes seems so. From a total number of about 55 Japanese in 1870 the population rose slowly to about 126,947 in 1940 and the cry by the Whites that the "Japs" would inundate the United States was heard constantly during this time. However, the cry was not sounded when the Japanese were doing the back breaking "stoop labor" work which the Whites couldn't stand, nor when they were driven hard while laying railroad ties. It was only when the Japanese started working the most unproductive land and made it into lush farms that agitations started. Only when the Japanese immigrants tried to turn the American dream of "rags to riches" into reality working hard, being thrifty, and following the success formula advocated by the Whites did they cry foul.

They cried that the "Japs" would work for less wages, work longer hours, live in crowded Ghettos just to undermine the white workers. They never thought of paying them more money, improving working conditions or letting them buy land wherever they wanted. And because the Japanese immigrants were forced to accept less wages, work harder, live in a substandard manner they were labeled undesirable and unassimulable.

But a curious situation was that in the early days of the Japanese immigration about half of the immigrants were engaged in undesireable occupations such as gambling, pimping, prostitution and the like. Law abiding Japanese immigrants were often outnumbered by those in many communities. According to the Immigration reports, dated 1899, Commissioner Rice indicated that at least 75% of the Japanese women entering the U.S. were prostitutes or would become prostitutes shortly. The interesting thing is that the hue and cry about the Japanese immigrants being undesireable because of gambling, pimping, and prostitution was not voiced simply because the Whites did not feel the competition in these occupations.

It appears that on the Canadian side of the border a similar situation may have existed if we are to accept the Master's thesis by the Rev. Tadashi Mitsui as being factual. He suggests that the early Japanese Christian missionaries regularly went into brothels to recruit converts from among the inmates and to locate patrons who might be converted. A somewhat embarrassing aspect of this thesis is that many of the early Christian Japanese and consequently some of Nisei who were Christians prior to the evacuation were fathered by patrons of whore houses and had mothers who were inmates.

Bill Hosokawa has written the story of a people, a success story American style that Canadian Nisei can readily identify with. And it will bring tears to many, for it will remind us of the uncertain years, the evacuation, the relocation and the bitter struggle for acceptance and security. And for the Nisei now living in suburbia, comfortable and placid, the idea of a "quiet" people must be reassuring. They certainly do not want to be identified as being radicals, agitators whose life in the suburbs might be objected to by their White neighbours. However, I am not too sure that the Sansei will be so quiet.

PS I am anxiously waiting for the Canadian version by Ken Adachi.

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No. 2 Son . . .

He gives the appearance of being a happy-go-lucky child with a delightful sense of humor, knowing where he wants to go and heading in that direction without a care in the world. Sometimes it is difficult to know if he has a serious thought in his head.

His world often seems to be a take-off on "I Spy" where the good guy always comes up the winner. Even his speech is punctuated by "Er, listen, man . . ." or some mumblings in the manner of Cosby. But, too, he has a sharp wit and is a genius at embellishing a story to suit the listener. He ends up laughing the hardest, and is the clown of the family.

He is a student at Los Angeles State College, with graduation coming up in June. He is a very serious student, and a good one, too, judging from his grades. He is typical in that he thinks some professors are "stupid," and others an inspiration and a challenge. He sops up knowledge like a sponge—if the professor is good.

Which seems to tell him that his own methods and style of teaching will be all important when he himself becomes a teacher. And he wants to be a good teacher. He is a serious student of history and political science, and will teach on the secondary level, if not the college level, because he admittedly "can't stand to teach little kids that have to be nursed along . . . ."

I would say he was a non-conformist. He will listen with one ear, but he doesn't cotton to the traditions and culture of his Oriental ancestors. In fact, I am not sure if he knows that he is of Japanese ancestry.

He finds it unbelievably quaint and quite boring when his parents speak of the 'old days,' as such past experiences have no relevance in his life. Yet, he will seek advice and opinions when it comes to important decisions—like buying a motorcycle with every penny he has, or building an animal cage, or getting married . . .

He did not quite play the field, so to speak, when it came to a girlfriend. He found one waving a pom-pom for Los Angeles High School and that was it. Now that he knows what a gem she is, he wants to get married, GET MARRIED!?!

A full-time student, living at home, seemingly without assets except for a shiny Honda cycle, a fringed leather jacket, meager savings, and the knowledge that he will be a teacher. Get married, indeed!

Being from the old school (here we go again) where we accepted the precepts of our parents and ancestors, it makes me uneasy to let him go—not that I have a choice. I suppose this is where the generation gap gaps. I'm expecting him to measure up to all accepted standards of marriage readiness, and he just doesn't dig it. Yet, he is not rising up in rebellion.

He simply states he will return to part-time work as he did before and they will manage. As always, he has to do his thing his own way. He does not need a God that he does not understand, nor outmoded standards of "maturity" desired by his parents.

Although he may appear arrogant and tolerating at times, perhaps that is only our own reaction. Perhaps he is simply being intelligent and we are not understanding. I'm willing to bank on his intelligence and his self-assurance. At least, he does seem to know where he wants to go, and he has no doubt that he will get there. After all, the brightest hope for the old lies in the intelligence and courage of the young.

W[illegible]

(Contined from Page 1)

urity of family life. I was working full-time as an orderly in a tubercular sanatorium and was paid $40 per month, plus room and board.

The year was 1940 and the world was in a chaotic state. Hitler and his Nazi forces had over-run Denmark and Norway, and France had fallen. But I was snug in an isolationist world living in safety, satisfaction and goofiness, not really caring what happened as long as my own little world was not disturbed. But was I really ready when my little world was violently disrupted by World War II?

Perhaps, the fact that by age 21 I had been a patient in that same sanatorium for a couple of years . . . the fact that I no longer had a family . . . that I was very much on my own . . . that I knew what it was like to "suffer" long illness and loss of family members . . . perhaps his background makes me wonder if No. 2-Son is ready to leave the nest since he hasn't suffered much of anything to speak of.

While we're at it, let's consider a classmate of No. 2-Son. Mack is 21 now, too. During his years as a classmate at John Adams Jr. High, Mack was quiet, unobtrusive, and never spoke unless spoken to. He was black, and lived in a world all his own with his problems and hurts all bottled up inside. It was only in the heated competition of a YMCA basketball game that Mack showed any signs of feeling or emotion.

After graduation from high school, he finished two years at City College. While there, he discovered the Black Student Union, and it was though he suddenly awoke one morning and found that the world was sick. Bigotry, racism, the ills of the ghettos, the war in Vietnam—all the fault of the Establishment— suddenly caused him to emerge from his cocoon. He is no longer quiet and unobtrusive. He is an angry activist, a militant among the black students at San Fernando State College. Is Mack ready to cope with the world he suddenly found at 21? . . .

Let me quote in part from a letter written on April 1, 1943, by a friend, also age 21 at the time:

"I am enrolled at the Univ. of Nebraska, majoring in Business Administration with hopes of getting an M.A. It has been almost a year since Evacuation and a year and a half since the beginning of the war. Much has happened. Heartaches, tragedies and the like have played a great part in the drama of the Nisei and Issei. My only wish is that the next generation of Japanese will never suffer the humilation that we have gone through.

"Our bull sessions revolve around the same subjects—the Army, the Nisei problem, and finally relocation. I often think of the future, and wonder what life has in store for me . . . I received a letter from my mother in Amache today. She asks me of my intentions and future plans. What can I tell her? Uncertainty haunts the life of every American youth now . . ."

Shortly after this letter was received, he was called into active duty, and was killed in action in the Pacific. At age 21 was he ready for the hell that he found himself in?

What is this business of "being ready" anyway? Come to think of it, is anyone really ready for any fate that befalls him at 21, or at any age, for that matter? It's true that it isn't so much what situation you find yourself in, but what you bring with you to the situation that really matters.

So, No. 2-Son, you've got [illegible] a great gal [illegible] future. [illegible] you will [illegible] and perhaps say [illegible] I was 21 [illegible] was a very good [illegible]

Names . . .

taro indicates he was the oldest brother.

Japanese tradition has it that almost everyone whose first name ends in any way with "taro" is the oldest son. This rule very rarely turns out otherwise.

Characters called Momotaro, Kintaro, Urashimataro and all otther taro endings, playing a chief role in old Japanese fairy tales, must have been the only or oldest sons. The case is also the same with some other taros —either Shintaro and Toshitaro in my office or Kentaro and Tokutaro among my former classmates.

Unlike Westerners, Japanese in general are apt to include something special in the names of their sons and daughters.

Even before Margaret Sanger came to Japan to advocate family planning, one Japanese man had decided to have and raise four children, naming them after all four directions—north, south east and west.

When he first had a boy, he named the baby Hidemi, literally meaning the "Sea in the East." Second was a girl, named Nammi or "South the Beautiful," and when the second son was born, he was given the name of Kitami or "Eying the North."

Upon the birth of the second daughter, however, he could not think up any good name indicating the west. So he settled the matter quite differently, saying that it "won't bring her any luck because it's the direction where the sun goes down."

Here also is the story of another father, highly sensitive about the choice of names for his children.

He named the eldest son Iori, meaning "Five Hundred Miles." His other boys were named Senri and Banri, each signifying "A Thousand Miles" and "Ten Thousand Miles."

Also in line is the name of Kazutoshi "Mannen" Ueda, former dean of Tokyo University's Department of Literature and later a member of the House of Peers. His first name could be freely translated into English as "Ten Thousand Years."

The case of Mukyoku Naruse, also professor at one time of Tokyo University is perhaps the most outsanding of all. His name means "No Limit Existing" or "Endless."

The Japanese have traditionally been given the freedom of choosing and combining kanji characters to name their children, and a good combination of two or three ideographs results in some particular meaning. This even appears convenient to foreign residents in Japan, quite a few having adopted this formula for the Japanese writing of their names.

William Adams (1564-1620), a British navigator who went adrift and came to Japan and later became a special adviser to the first Tokugawa shogun Ieyasu, renamed himself Anjin Miura, borrowing four different characters.

He chose the name of the Miura peninsula as his surname, and one particular Japanese term for a mariner's compass as his first name. Adams was later given a comparatively large area of land in Edo, which until only recently was called Anjin-machi in his honor.

Cont. from Page One

Dutch seamen Jan Joosten, one of Adams' fellow crewmen and also an adviser to the shogunate, called himself Yayosu in Japanese and adopted the three kanji ideographs. Like Adams he was given a residence in Edo, the Yaesu entrance to Tokyo Station still remaining high honor he was given by Ieyasu.

More recently in the Meiji era, British scholar Basil Hall Chamberlain (1850-1935) adopted a pair of kanji for his first name. The combination literally means "King's Hall."

The famous American missionary, James Curtis Hepburn (1815-1911), was far better known under his Japanese name of Hebon or Hebun. This indicates "plain sentences," with which he helped complete the translation of the Bible in Japan.

An American college professor, Dr. Burton E. Martin, now lecturing on Shakespeare at Tokyo University and Waseda, likes to sign his name Mah-ten in kanji. Literally meaning a "flying horse," he proudly says, it stands for "Pegasus," which, in Greek mythology, sprang from the belly of Medusa at her death, and hence for "Poetic Inspiration," said to have been caused by a stamp of his hoof.

Speaking of people's names, we quickly recall one interesting story regarding a London vaudvillian named King, who was active on the stage until after the end of the war. He jokingly named his son Nosmo so his name in full could be read: No Smoking!

Japanese have also put some humor in names.

A Mr. Ohira, no relative at all of International Trade and Industry Minister Masayoshi Ohira, named his son Hiroshi. But when his full name is written in kanji, it looks more or less the same as Taiheiyo or the Pacific Ocean.

Hajime Kanto, a resident in Osaka, appears to claim to be "the most capable man in the Kanto area," if we judge him from his name in kanji alone. It literally means "No. 1 in Kanto," but, unfortunately, he lives in the Kansai region.

Some other parents have apparently intended to help their sons sign in kanji palindromes. One such example can be found in the name of a retired professional baseball player, Takuz[illegible]

One of the former prosecutor general is Tosa Sato, whose name, when written in kanji, also takes the form of a palindrome. And, there is also the name Rinzo Miwata, professor emeritus at the wartime Yamagata Higher School, now merged in Yamagata University.

It even appears in Japan that anything conceivable can be accepted as a family name.

The first of April, or All Fools Day, is one of the rarest names; when pronounced "watanuki." The first of June, when people read it "uriwari," also becomes a family name. And, in addition, the first of August is pronounced, "hozumi," and the 15th of August, "nakaaki," also they are surnames.

Hozumi means the annual rice harvest, while nakaaki indicates mid-autumn.

Uno, which happens to be my name, however, bears no such concrete meaning at all in Japanese. In Italian, it simply means "one," if not the abbreviated form for the United Nations Organization, and this One is now putting an end to this long-lasting series about the Japanese people.

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Winnipeg Sansei Receives Award

WINNIPEG. — At a board meeting, November 20th, 1969 of the Winnipeg School Board, a Winnipeg Sansei student was one of 22 graduates of this city's high schools presented awards. Laurie Midori Nose, of Gordon Bell, won the Alumni Association Scholarship for her high standing in the June examinations.

She is presently enrolled in the Faculty of Commerce at the University of Manitoba.

Man. JCCA

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SERVICES:
Sunday: Sunday School and Worship Services 2:00 P.M.
Tuesday: Prayer and Study Fellowship 8:00 P.M.
Friday: Young Peoples Christian Fellowship 8:00 P.M.
Phone Contact: Mr. S. Yokota 425-6128, Mr. H. Yoshida 461-1655.

TORONTO JAPANESE UNITED CHURCH

701 Dovercourt Rd. South of Bloor
SUNDAY, JANUARY 25, 1970, 11:30 A.M.
Issei, Nisei and Church School
A warm welcome to all
Ministers: Rev. C. Y. Horikoshi 766-5512
Rev. Ken Matsugu 444-5151

TORONTO BUDDHIST CHURCH

SUNDAY, JANUARY 25, 1970
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10:00 A.M. Religious School
11:00 A.M. Morning Service
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